

THE BIBLE AND INFIDELITY. 16

A LECTURE

DELIVERED IN THE

OPERA HOUSE, HARRISBURG,

ON

THE POPULAR OBJECTIONS TO THE BIBLE AND CHRISTIANITY,

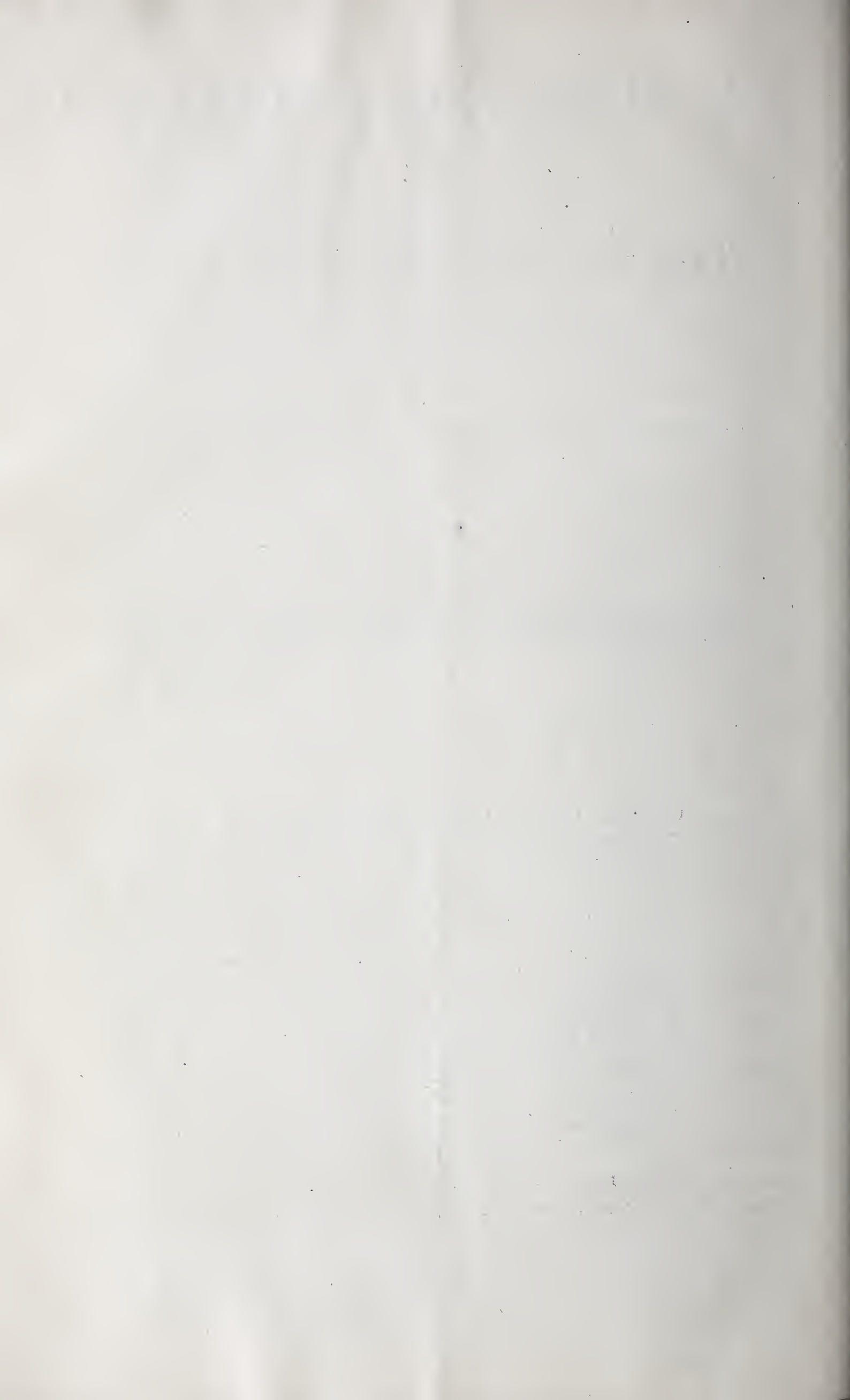
PARTICULARLY THOSE OF

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THE BIBLE AND INFIDELITY.

LADIES AND GENTLEMEN: Two weeks ago to-night a man stood on this platform, and, under the disguise of a plea for liberty, ridiculed the Bible; and the Christian religion, which it inculcates. Those who heard him will testify that he had a very mean opinion of clergymen, both of their intellectual capacity as teachers, and their motives and aims in the exercise of their official functions. The enemies of revealed religion commonly assume this temper and tone. They insolently depreciate the learning and integrity of the clergy, the teachers and officers of the Christian hosts—knowing full well, that if they impair confidence in their wisdom and integrity, success will be easier, in sapping the faith of the people. Being one of that profession whom the apostles of unbelief assume to be narrow, ignorant, and selfish, possibly I ought to apologize to my audience for daring to come before you, in advocacy of such an antiquated and obsolete thing as the Christian *religion*: for presuming to speak a word in defense of the oft-refuted, but still living, Bible. Permit me, then, for the evening, to put aside all official claim to be heard on this theme, and to stand before you simply as a Christian believer, with the right to *think* and *speak*. I may claim this right only for the reason so logically and elegantly expressed, from this platform, by that great *Luminary* of wisdom, Co'onel Robert Ingersoll, that I have such a thing as a "*thinker*." Under the shadow of this fact, though an unfortunate clergyman, "hear me for my cause." As a thinker on the great themes of origin and destiny, "I believe, and therefore speak." Not to detain you by way of introduction, I have but one preliminary suggestion to make, and this I make with all candor and seriousness, trusting in your intelligence and fairness for the right answer.

I submit to you, ladies and gentlemen, whether there is not a self-evident contradiction in the attitude of infidels in respect to the ability of the Christian clergy to think and speak with authority on those questions which command their life's study? Does not a principle of com-

mon sense apply here, as in other departments of life? You think a man needs special learning in the law, the fruit of years of patient study and painful experience to give the clearness and accuracy essential to the judicial function. Time, and toil, and special advantages are considered necessary to fit a scientist for the chair of authority. Can it be then, that only on the great questions of *Yesterday, To-day, and Forever*, long and patient research, supported and strengthened by the garnered treasures of Christian scholarship, dwarf and narrow the understanding, and unfit men to be the guides and counselors of others. Is this in harmony with common sense, and the much vaunted reason of our day? Or are the appointed teachers of religion and morals so narrow and selfish as to be less safe guides to *questioning weary spirits* on life's pathless way, than are the apostles of unbelief, who so unselfishly labor from city to city, dispensing their precious wisdom to hungry souls, for the pittance of *one, two, or three* hundred dollars per *night*. Dropping all indirection, we resent this insolence as the fruit of self-conceit and malevolence. It is in policy the same as that which in battle induces the sharp-shooters to strike down the leaders of a hostile host.

We advance to the question itself. Again, in our times, the issue is opened between the faith of the ages and its deadly foes. The Christian religion and its *law book*, the Bible, are called in question. We extend the term "Christian religion" to embrace the *Old Testament Dispensation*; the religion of the Jews. They stand or fall together. Revealed religion comprehends many stages, and several dispensations, all parts of one divinely ordered plan. The *Bible* is the record of this plan, the aim of which is to bring the lost truth and the lost life of *Goa* back to man. For nearly eighteen hundred years a contest has been waging between faith and unbelief, of which the end is not yet. The signs of the times indicate its fiercer renewal. Beaten from its old fields of fight, unbelief changes its standards, closes up its ranks, and invents new weapons and modes of assault on the citadel of the *Faith*. Brother Christians, this battle for *God*, for His truth, and for humanity, is not to be won by ignoring *it*. True, the battle is the Lord's, but men are the agents which He uses to meet other men who would pull down and destroy the citadel of revealed truth, which is the only shelter for human hope in this world. Be not deceived into the delusion that closing your eyes to the advance of the serried ranks of unbelief, will stop that advance. No, the faith of the ages is again on trial. The Bible is subjected to all sorts of tests. History, science, literary criticism, sociology,

logic, ridicule, and blasphemy, are all summoned to the attack. The confident laugh is heard all along the ranks of the foe, as they see in prospect the field won, and the religion that dares to cross the path of man's pride and self-will, and tell him of righteousness and judgment to come, driven from the field; and hiding itself from the face of men. This is no picture of the imagination, but the sober truth, and it will not do for the believer to sit in the light of God's love and cry peace, peace, when there *is no* peace. It behooves every one who believes to arise, "and contend earnestly for the faith once delivered to the saints." The road to success is not to stand and call hard names, as "fool," and "blasphemer," nor by ignoring the real difficulties in the way of faith. Argument must be met by argument; learning, by superior learning; fact by fact, and bold assertion by calm, earnest refutation, which shall show its shallowness and dishonesty. In our work, this evening, we make no claim to originality. Doubtless some of you will recognize many of my facts and arguments as well tried weapons from the arsenal of truth, which have already done loyal service for the Master.

It will suffice for our present purpose to say that revealed religion, with Christianity, as its highest point of development, embodies a divinely ordered economy for man's instruction and salvation. It comprehends one *God*—the Creator and Moral Governor of the Universe, as against all Pagan faith and worship. The Bible revelation fully meets and solves the problem of existence and life. It reveals the origin of evil, and the purpose and plan of redemption in the Incarnate Son of *God*, by the power and grace of the renewing Spirit. It points to the time, gradually unfolding, and to be completed in the future, when, through the struggle and triumph of the Church, the manifold wisdom of *God* shall be so unfolded that the Incarnate Redeemer shall become the center of unity to the whole intelligent universe. "For it hath pleased the Father that in Him should all fullness dwell, that having made peace by the blood of His cross to reconcile (or unite) all things unto Himself." Beneath the facts and doctrines of revealed religion is another fact, deeply imbedded in man's very nature. This is *natural religion*. The religious instinct is an essential element of man's nature. Out of it grows all faith, all worship—clear and ennobling, or *dark* and *degrading*, as the conceptions which develop the religious instinct are true or false, *noble* or *ignoble*. The refined, cultured, and scientific Doctor Chalmers, was not more religious than a Fiji Islander, yet the one was a Christian philosopher, the other a cannibalistic savage. By natural reli-

gion we mean the religious instinct itself, with all that man can learn of *God* from nature; and the thoughts and affections towards Him resulting therefrom. At best, these thoughts and affections must be crude and imperfect, as the original traditions of our race, respecting its origin and relation to the Creator, are perverted and darkened, or hold fast to something of the original truth which was the heritage from *Eden*. In and through all the desolations of idolatrous faith and worship, there are lingering traditions, with marks of a common origin; all agreeing, in essence, with the Mosaic account of the *origin* of man, the *fall*, and the *deluge*; these three great facts which stand out on the Scripture page, as affecting the whole *race*. These were so burned into the memory and heart of man, that the traditions of them, though colored and deflected, reach down, through all the generations of men, and strangely confirm the revealed *record* of creation, moral government, and redemption, which *God* has graciously given to man.

I hold in my hand a pamphlet with these words: "Every religion in the world is the work of man. Every book has been written by man. Men existed before books. If books had existed before men, I might admit that there is such a thing as a sacred volume. In my judgment, man has made every religion and every book." The conclusion to which these statements are intended to lead is, that because the matters of fact which the Bible records, and which make up the objective sum of revealed religion are written in a book by men, therefore they cannot be *true*, and the religion cannot be from *God*. This is the position of unbelief with regard to the Bible and the religion founded upon it. How much value we ought to attach to the statement and its inference you may decide when I tell you that no believer in revealed religion, no believer in the Bible, ever held or thought anything else than that the Bible was written by men. The Scripture, itself, says: "Holy men spake and wrote as they were moved by the Holy Ghost." But the book cannot be sacred if men wrote it. This is Mr. Ingersoll's other inference. There is a hidden sophism *here*. The sophism is in the assumption that a *sacred* book must have been written by *God* himself, but as men wrote the Bible, it cannot be sacred. Archimedes said: "Give me a fulcrum for my lever, and I will upset the globe." We are not going to give Mr. Ingersoll the fulcrum and leverage of unlimited assumption. When we speak of the Bible as a sacred book, no man means that *God* directly *wrote* it. Webster gives six definitions of the word *sacred*, none of which involve the idea of immediate divine ori-

gin. They are: "*Set apart*," "*relating to*," "*entitled to reverence or veneration*," "*not to be profaned or violated*." I believe you take Webster as pretty good authority, possibly as good as Mr. Ingersoll. Therefore, under the shadow of his learning, *we* unlearned Christians may call the Bible "*a sacred book*," without implying that God wrote it with His own *hand*. Did Mr. Ingersoll not know that this is our meaning when we call the Bible a sacred book? Or was he so ignorant as not to know "*sacred*" means relating to religious or sacred things, and not, of necessity, a book written by God's *hand*?

There are certain facts which no man can deny. The world is a very real thing, and man on it. Even unbelievers of the Bible grant that man was not always here. Many theories attempt to explain the fact of his existence. I need hardly tell you that these theories are very positive and dogmatic; that they agree about as little with each other as they all agree with the *Bible*. The believer in the Bible takes that, as, on the whole, the most consistent and intelligent, with less of inconsistency and contradiction in it, than any other, and as presenting the most simple and rational solutions of the infinitely momentous problems of origin and destiny. We deny not that there is mystery—deep and awful—in the facts of Revelation, but that this account is most intelligent, and best accords with the religious instincts of man's nature, and with the *sober* and *sobering* lessons of human life and experience.

All must and do admit that man had a beginning on the earth. We state it as an axiomatic truth that he had a *maker*. Some, who want to be very *learned*, call that maker the "*Unknown*," some "*Nature*," some "*Law of Nature*." Some conceive of that maker as *force*. Some as force and intelligence. It matters little what name we use. All intelligent theories drive us on to a *First Great*—an Eternal—Being, who must, in the nature of things, have intelligence and will. The Theist calls this being *God*. It is easy to jest about Him, to mock at Him. But there stands the *fact*, hard as *adamant*, irresistible as *fate*, right in the path of a proud self-sufficient science, a *fact* which it cannot remove, climb over, or get around. The believer embraces this all-comprehending and comprehensive fact; and in his hand it is the golden key to the overshadowing problems of the *unknown past*, and the *eternal future*. Now, that we are come to this point, the admission of a Being or Power which has always been, the ultimate and essential factor in the problem of being and life, let me *ask* the question of you, as thoughtful, intelligent men and women. Granting the existence of

such an intelligent *first* cause, is there anything in His nature, or ours, against the thought that He will make Himself known to His children, in whom He has implanted the instinct to feel after Him, the desire to know Him? As eyes were given to see, and ears to hear, so the religious instinct was given that men might feel after and know *God*. The Christian religion assumes that the Divine Father has so spoken, and that the Bible is the sum and record of the Revelation. There are two ways conceivable by which such a Revelation is possible. The one is directly to each individual soul; the other that of the Bible. In this God has chosen certain men to receive His word of Revelation and communicate it to *others*. He accredited them to men, as of indubitable authority, by investing them with supernatural power—the power of *miracles* and *prophecy*. When the record was complete, and its authority sufficiently evidenced to commend it to men as a message from God, the miracles ceased, and themselves became a part of the sacred *record*.

One lecture affords little time to consider the evidence for the Bible, but we trust, as far as we go, to make it plain and conclusive.

Mr. Ingersoll says: “In my judgment, every religion that stands by appealing to miracles is dishonor.” But possibly a man’s judgment may be mistaken. He ought, at least, to be modest in its assertion, when he finds it to differ with that of nearly all the wisest men and women of the *world*. What is a miracle? Possibly our ideas of the honor or dishonor of such an appeal may depend somewhat upon the answer to this question. Some will answer: A miracle is a suspension or violation of some law of nature, and, therefore, impossible. But, why impossible, even then? What is nature, and what her laws? Nature is but another name for *God*, her laws but the mode by which He uniformly acts, through secondary causes. Now, who can say that a miracle is not the effect of some higher law of God, working out its results to meet a *forescen* necessity of man’s nature, not provided for under the law of secondary causes. You may define it as you please, a miracle is an extraordinary and wonderful work, directly by *God* himself, or, by man, in the name of *God*, and in confirmation of a mission from *God* to men, a mission to speak in His name, and by His authority. A miracle is a *fact*, and, as such, stands upon evidence external to itself. The miracles of the Old and New Testament are the credentials from *God*, for those who therein assumed to speak in His *name*. The Lord of Christians said: “The works which I *do* they bear witness of me.”

Glance at the miracles of Moses, in the name of *God*. How were

they done, privately? No, openly; in the presence of friends and enemies. We notice two of these only. The crossing of the *Red Sea*, and the forty years' miraculous sustentation from heaven by *Manna*. I will have, at present, nothing to do with the quibbles of unbelief here. I have only an appeal to make to your intelligence. Could Moses or any man persuade six hundred thousand men, as many women, and twice as many children, that he led them from Egypt through the Red Sea, and fed them for forty years, if these things had not been done by him? Every Hebrew man and woman would have said, "Not so, these things were never done by you." The man who asserts that Moses could have so persuaded them is gifted with a *miraculous* credulity. But the doing of these things proved his commission from *God*. Again: Moses wrote five books, recording all these things, and they became the law books of the nation. Would they have received and obeyed them if the things recorded in them never took place? To illustrate the case: Suppose that some man were to tell the people of Harrisburg that last year, at a certain time, he had made the Susquehanna river flow to the north, instead of to the south, for one day, and that for the whole year he supplied all their families with food. How would you receive it? Suppose, further, he were to write these statements in a book, and append to them certain municipal laws for your government, appoint a day to be kept every year in commemoration of his miracle, and insist that you must accept the book, obey the laws provided, and celebrate the anniversary of his miracle: I want to know if the reception of him and his *book* would not be *impossible*. But just this the *books* and law of Moses *were* to more than two millions of *people*. Had President Lincoln lived to as ripe an age as Moses, could he have persuaded the slaves of America that he enfranchised them, and induced them to observe the anniversary of the act as a festival, if he had never done so? To assert it would be *preposterous*. Mark the words of Moses to the nation (Deut. ii:2-8.) See if there is anything like deception or evasion in them. But the skeptic says: "O, yes; but the books were written long afterwards, so your argument goes for nothing." Does it? Let's see. We have a couple of smooth stones from the *book* of truth for this *Goliath*. *First*. It was a book of laws for the every day life of the *people*, and, as such, commanded that a copy be put in the Ark of the Covenant, among the archives of the people as a witness, (Deut. xxxi:24-26.) *Secondly*. Let me ask you, any and every thoughtful man of you, could any man, or number of men to-day invent a Constitution and body of laws under it, and impose them on the

people of Pennsylvania, as the only constitution and laws they ever had since they became a State? I know your *answer*. But the man who wants to get rid of the Bible will have you believe that the Hebrew nation, long after Moses was dead, did receive these books and admit that they had had them all along, from the formation of their nation, as their only body of laws. Whether that accords with sound reason and common sense, we submit to those, who, having little *faith*, have large *credulity*.

A picture was unveiled in the capital of the nation a few days since, President Lincoln and his Cabinet signing the Emancipation Proclamation. Could that picture have an existence, and be where it is, if there had been no such proclamation?

The Paschal Feast was instituted by Moses, at the Divine command, as a memorial of the death of the first born of Egypt, and of Israel's deliverance from bondage, and all the first born of Israel were consecrated to *God* on that day. To these were added Sabbaths and various festivals, in commemoration of the things written in the Books of Moses. The Passover, then instituted, was kept throughout all their generations, and is kept now. Let any man who denies the Mosaic record account for the Passover.

When I first came to your city, I asked what that granite shaft standing in its center meant; and was told that it is "in memoriam to the soldiers from Dauphin county who fell in the civil war." Could that monument stand there if there had been no such war?

But I must not draw out this line of argument to an undue length. All that I have said of the Old Testament miracles applies equally, if not more forcibly, to those of the New Testament. Christ and His Apostles wrought many miracles, but all of them openly before the world. Monuments of these are with us to this day. The Christian Church and her ordinances, Baptism and the Holy Supper, are impossible upon any other ground than that of historic verity. The bitterest foes of the Bible will hardly deny that the Christian Church and her ordinances, and ministry, do date from the days of the apostles. The Christian Sabbath, Ministry, Baptism, and Holy *Communion* are monumental witnesses, giving, as strong testimony to the truth of the Gospel histories concerning Jesus Christ, His person and teaching, as the Vendome Column to the existence of the Emperor Napoleon, the Arch of Titus to the capture and destruction of Jerusalem, or Bunker Hill monument to that battle. A Christian classic says: "You may challenge all the Deists in the world

to show any fabulous action, with all the marks of truth which the miracles of the Bible bear. These marks are, (1.) The evidence of mens' senses. (2.) Done openly before many witnesses, enemies as well friends. (3.) Monuments were instituted in memory of them, and institutions of permanent existence grew out of them. (4.) That these monumental and perpetuating ordinances began at or about the time of the things which they perpetuate. The Bible and Christian religion has all these marks. They do not all exist in any other religion in the world."

Possibly some outside testimony to the inspired books may strengthen the faith of believers, if not convince the apostles of reason. The lines of tradition among all nations, who have any tradition on the subject, meet in the idea of a primal chaos, out of which arose the world, by the power of one supreme mind, acting on that chaos. They resemble each other enough to show a common origin, and all give credibility to the Mosaic account of the origin of things. A common tradition was doubtless the root of both the Bible and heathen cosmogonies; the one showing the variations resulting from the play of human fancy and imagination, the other supplemented in its deficiencies, and corrected by Divine guidance. *They* are allegorical, confused, and contradictory; *this*, *simple* and *historic*.

This similarity is evident to scholars in the cosmogonies of Egypt, Chaldea, Phoenicia, Hindoo, Chinese, Etruscan, Gothic, Greek, and especially of the American Indian. The weekly division of time extends from Europe to Hindoostan, and obtained anciently among Greeks, Romans, Egyptians, and Chinese, as well as among the Bible nations—the Hebrews' Days, months, and years, are natural divisions of time, but the week is an arbitrary measure. How came it into existence, except as a tradition of man's infancy, as recorded in the Bible, a tradition which clung to him in and through all the variations of his state, a lingering testimony to the truth of the *Bible*. The fabled story of the Golden Age is the reflection of man's unfallen state, and the classic Hesperides is but a refracted ray from the Garden of Eden. The legend of Pandora's box, in which the curiosity of a woman opened the door by which innumerable evils came into the world, is too like the history of Eve to mistake its origin. The traditions of the Persians, Hindoos, and Egyptians present the *serpent* as the ordinary symbol of the evil principle, and is, therefore, a reflection of the Scripture statement of the serpent's part of the introduction of sin into the world. Many a scoff has been directed at the Mosaic account of the longevity of the first generations

of men, but Manetho, the Egyptian historian, and Berosus, the Chaldean, Hesoid, the Greek, and other heathen historians, tell us “that the ancients lived a thousand years.” Like traditions are found to-day among the Birmans of India, and with the Chinese, and, their existence, confirms the Mosai account.

The fossil remains, scattered all over the globe, imbedded in the rocks, of the Alps, the Andes, and the Himmalayan peaks, conspire in one silent, but universal testimony, to the truth of the Mosaic record, that the deluge covered the face of the earth. The traditions of all nations concerning the deluge confirm the silent witness of fossil bones, those lessons written, as with the finger of God, in the rocks; and prove the truth of the Mosaic *record*. Berosus, the Chaldean, tells us that the race perished by a flood, except Nochus, who was preserved in an ark, which was carried into the mountains of *Armenia*; Plato and Plutarch, among the *Greeks*, refer to Deucalion’s flood; other historians, Egyptian and Assyrian, refer to the same thing; and even Homer calls the rainbow “a sign or token to man.” All these allusions, by men who knew not the Bible, to its most prominent events, corroborate its statements in a very wonderful way.

We notice some other outside heathen testimony. Berosus alludes to the Tower of Babel; and says it was erected by giants, who made war against the gods, until they were dispersed, and the tower broken down by a great wind. *Herodotus* alludes to it as the tower of Belus, a King of Babylon, who repaired it. Justin, Quintius Curtius, Vitrievius, and other heathen writers, who knew nothing of the Bible, tell us, as do modern travelers, that it was built of burnt brick and bitumen, thus confirming the Mosaic account.

But we bring a few such witness to confirm the New Testament and the Christian religion. Doctor Lardner has given us quite a large collection of Jewish and *heathen* testimonies. Neither of these wished the gospel to succeed, and must be regarded as its enemies. Josephus, the Jewish *historian*, describes Herod the Great as a monster of cruelty. This is the king who sought to kill the infant Jesus, and slew all the children in Bethlehem under two years. The picture of his character by Josephus gives credibility to the Evangelical record. His account of the death of another King Herod, the grandson of Herod the Great, who slew James, and sought to kill Peter, is confirmed exactly by the account by St. Luke, in the twelfth chapter of the Acts of the Holy Apostles.

There is one testimony of Josephus to the person and character of the

Lord himself, which unbelief has tried hard to invalidate, but is sustained by the highest and most learned criticism. He says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. 'This was the Christ. And when Pilate, at the instigation of the principal men among us, had condemned him to the cross, those who had loved Him at the first, did not cease to adhere to Him. For He appeared to them alive again on the third day, the divine prophets having foretold this and ten thousand other things of Him, and the tribe or sect of Christians, so named from Him, subsist unto this day.'" But the *heathen* witnesses to the gospel, as well as the Jew.

Tacitus testifies to the crucifixion of Christ by Pontius Pilate, and to the cruel persecutions of the Christians under *Nero*. Pliny the younger, Roman governor and philosopher, testifies to the innocence of the suffering Christians from all crime. I will add but one more testimony just at this point. It is from a Christian Father, but of such a kind as to compel Roman evidence of the highest order. Tertullian, in his *Apology* for the Christians, addressed to the Roman government, says: "At the moments of Christ's death the light departed from the sun, and the land was darkened at noon-day." He might easily say that, but if it were not so every Roman who was in Jerusalem and Judea at the time would deny it; but Tertullian adds: "Which wonder is related in your own annals, and is preserved in your *archives* to this day." The Gospel says from the sixth hour, (12 noon,) until the ninth hour, 3 P. M., there was darkness over all the *land*." Thus the Roman archives tell us that Jesus Christ "suffered under Pontius Pilate," and the same archives record the praeternatural darkness over all the land at that time. But these public records may not be believed; because they confirm the Gospel record of a miracle to support religion. We must not appeal to miracles to support religion. Mr. Ingersoll says any such appeal is dishonor and unreason. This may be, according to his standard, but as long as that savage fellow in the dug-out, "with a spoonful of brains," is so important a factor in his argument, we must be excused for even the dishonor and unreason of an appeal to miracles. Mr. Ingersoll takes this chap, "with a spoonful of brains," as the type of orthodoxy. He says: "That fellow was orthodox. He believed in hell." This last is the most startling piece of information. Truly there are mysteries in

every system which reason cannot compass. According to Mr. Ingersoll, and all his school, that dug-out chap, Mr. Ingersoll's ancestor, lived some hundred of millions of ages ago. So slow does the Evolutionary developing power of nature work to span the interval between that savage ancestor, "with but a spoonful of brains," and the brilliant lecturer, with his bushel. Possibly some of the medical faculty here may tell us that some peoples' spoonful is as good as another's bushel; and that intellectual clearness and force depend more upon quality than quantity, upon texture than size. I hold in my hand another lecture, in which Mr. Ingersoll says "the Bible is the foundation of hell." But in the other lecture he tell us that "the fellow in the dug-out was orthodox, and believed in hell." But as the Bible was not written, any part of it, until some millions of years after the fellow in the dug-out was gone, how he came to get *his* faith is rather puzzling. The only *theory* upon which I can bring the two things together, is that of a prophetic prevision; but as this would be a miracle; and such an appeal is dishonor, according to Mr. Ingersoll, of course "his lofty soul would never stoop so low." Ah! well, we must leave this mysterious fellow, in the dug-out, with the reflection that the learning and modesty of unbelief are surpassed only by its credulity. That transcendent philosopher might have helped us out of a logical and scientific scrape if he had only told us where the fellow in the dug-out came from, and where he is gone. Had he only said that he was quite an advance in the way of protoplasmic organization; he would have immensely illumined the dark problem of ontology.

We pass on to another line of thought. Mr. Ingersoll's principal point in his lecture from this platform, was that Christianity and the Bible *are*, and *have* been, always enemies of progress and civilization. In another *lecture* he says: "Wherever the Bible has been read, men have immediately commenced cutting each other's throats." This assertion is concerning matter of fact, not so hard to get at. We ask any traveler, any scholar, which countries on this round world, are, to-day, in the best condition, with the largest happiness for the greatest number of people—those *with* the Bible, or those without it. Which is the better off to-day, China or England, Asia or Europe? Or in Christian lands, which stand higher in social development and intelligent happiness; those in which the Bible is most generally studied, or those in which it is forbidden to the common people? Compare Spain and England, as to intelligence and happiness. The Bible lands are ahead beyond dispute. One must infer, from Mr. Ingersoll's assertion that

“wherever the Bible came men began to cut each other’s throats,” that they were quite innocent of that business before. A few statistics which I have culled show us how far this is true: “In the year 110 A. C., the Romans under Marius, the Consul, slew of the Teutones and Ambones two hundred thousand in one battle, in another battle one hundred thousand *Cimbri*, and in *another* eighty thousand. Four hundred and ten thousand men were slain in two battles—Issus and Arbela—between Alexander and Darius, King of Persia.” I might heap up figures almost beyond computation, but these suffice to show that the cut-throat business was in brisk exercise before the Bible came to men. But to the contrary, the Bible condemns all cruelty and injustice. Its fuller unfoldings in the life and teachings of Jesus Christ—the Lord of Christians—enjoin the highest integrity and sanctity. I know that wars *have* been carried on in the name of religion; aye, in the name of Christ. I know that cruel, bitter, and devilish persecutions have been waged in the name of the Son of God, but they were never authorized by the Christian religion itself. They are the fruits of the ignorance, ambition and cruelty, those fungous and poisonous growths which attach themselves to the Church and faith of Christ, and assume to speak in His name. No man living can put his finger on a line or word of the New Testament which, rightly interpreted, authorizes religious persecution. but directly *the contrary*.

Much infidel capital has been made of some of the Mosaic provisions—especially such as bear upon the destruction of the Canaanites, slavery, and capital punishment. In another lecture, Mr. Ingersoll makes long quotations from Moses and Joshua, to show the cruelty of the Bible. If these gentlemen would reflect, for a moment, upon the state of the world at the time, the mode in which wars were conducted, and the fate of the captives in war, especially unfortunate women, they would find many of their objections of but little force, Mr. Ingersoll to the contrary. The Bible, did not create slavery. It was a universal custom among men when the Bible was written. All captives in war became slaves or were slain. Slavery was better than murder; and honorable marriage better than slaves to lust. The heathen nations made slaves of their own people. The Hebrew law forbade that lot for a Hebrew, except for a short time; because he was a brother; thus first laying that bond of sacred *brotherhood*, which was in time to find its highest development under the Gospel; in the brotherhood of humanity,

in one Divine Head, Jesus Christ. "One is your Master, even Christ, and all ye are *brethren*."

The Hebrews, so recently a race of slaves themselves, were utterly unprepared for the idea of brotherhood in any *very broad* sense; and therefore the root of this Catholic truth of the Gospel, was grounded, by the Mosaic law, in the soil of the seed of Abraham, Isaac and Jacob. This was the sacred race, and these might not be enslaved, because they were brethren. This idea of brotherhood and equality, unfolding itself, with the ever enlarging views of the place and mission of the seed of Abraham among the nations, at last, under the tuition of Him who is the true *seed*, "the son of David, the son of Abraham," is found to embrace the whole family of man, in the body of the Church, under the one *Incarnate Head*. But the Bible commanded the Canaanites to be slain. This cruelty can never be forgiven. Well, it does seem hard to please these tender, logical, reasonable thinkers. One of their favorite theories, *just now*, (*none endures long*,) that is, until some other explodes it, is "Natural selection and the survival of the fittest."

The essence of this theory is, that by a spontaneous movement of some unknown force or law, all *effete*, ill-adapted, and useless types of existence and forms of life, give place to the higher and more capable forms, which being the fittest, for the great uses and ends of nature, survive and flourish. These mercilessly sweep from their path the lower grades; and it is assumed, that, on the whole, this process is most beneficent, inasmuch as it sweeps away the useless, and developes the highest types of being, and thus enlarges the area of happiness. Under this merciless law, inferior races of animals, and types of vegetable life, give place to the higher, and even lower types of the human race, like that useful fellow in the dug-out, (useful to *Mr. Ingersoll's argument*,) give place to higher races.

This is all right when Dame Nature does it, but when the Lord of Nature, the God of the *Bible*, does the same thing, in carrying forward His grand economy of moral government and redemption, and sweeps away an utterly corrupt and incorrigible race, by a higher people to whom they gave place, these apostles of reason and progress start up with horror, and shout *absurd, cruel!!* These gentlemen assume the necessity and operation of a law of extinction, which carries with it a world of suffering; *for the crushing out* of animal life, whether in man or beast, involves suffering, but suffering subordinate and tributary to a higher happiness. *We* appeal to this law, as an expression of the intelligent will of the Almighty. We assert that its existence and operation

on the plane of man's material life, only confirms the teaching of Revelation, that the same law underlies and animates His moral government over men and nations. I grant it is cruel to rob the unbeliever of this position, for it is one of his stock arguments ; it throws him back upon new inventions. Even Mr. Ingersoll says : " He is glad there is death, because it gives him a chance." Yet this man mocks at the God of the Bible for doing that which makes him glad ; making room for others.

We leave the institutions of Moses, asserting that when studied and expounded by such masters in law as Grotius and Michaelis, they are shown to be highly wise and beneficent. Indeed the researches of these and other legal masters, teach us that many of the wisest statutes of civilized nations are derived, through the later Roman law, from the Mosaic legislation. But it is not Moses only who excites Mr. Ingersoll's displeasure. He says : " We have got a religion in this country which men have preached for about one thousand eight hundred years, and just in proportion as their belief in that religion grows great, men have grown mean and wicked ; just as they have ceased to believe it, they have grown just and charitable." These are the words of the man who complains that he is spoken against, because of his opinions. He says : " I have no right to lie about a clergyman ; and that clergyman has no right to slander me." Very just ; and I hope no clergyman *will* slander Mr. Ingersoll ; but, with all deference to him, when he says that a " man grows mean and wicked, as his faith in the Christian religion grows great," I will not say that he *lies*, but I *will* say that he is grievously slandering the noblest men who live. He also says : " No man has been restrained from a real crime by religion." Let us turn to hostile and heathen testimony for an answer to these *infamous assertions*, and remember, *too*, that they are made by a man who talks of fairness and honor, who uses the phrase *Intellectual Development* to cloak such utterances.

Lactantius, a heathen author and philosopher of great celebrity, in the third and fourth centuries, (in the third book of *Institutes*, ninth chapter,) says : " They are not Christians but Pagans, who rob by land, and commit piracy by *sea* ; who poison wives for their dowers, or their husbands, that they may marry their adulterers ; who strangle or expose their infants, commit incest, &c." I will not quote more. Any who are curious to see further what an impartial heathen philosopher says in favor of the morals of Christians can consult Lactantius' *works*. I have already alluded to the letter of *Pliny* to Trajan, the Emperor. Instead of being mean and wicked, as Colonel Ingersoll says, Pliny says

they were innocent people, who worshipped Christ as God, and bound themselves never to steal, to lie, to commit adultery, or deny a pledge intrusted to them, when called on to return it. But I quote one more testimony, important above all others because given by the bitterest enemy the Christians ever had, and given unintentionally. Julian, the Roman emperor, apostatized from the faith, and sought to reëstablish the old Pagan religion of the Roman empire. In a letter written by him to *Arsacius*, the pontiff of Paganism, in the year 430, he recommends him "to turn his eyes to the means by which the Christian superstition was propagated." What were these means? Mark them. (1.) *Sanctity of life*; (2.) *kindness to strangers*; and (3.) *the attention they paid to the burial of the dead*. Julian said: "It is a disgrace to the Pagans to disregard those of their own religion, while Christians do kind offices to strangers and enemies." Anybody who wants to see more of this may see *Gibbon* on this matter, and his own statements as to the five causes which account for the rapid spread of Christianity. *Gibbon* gives as the fourth reason: "The *pure* and *austere* morals of the Christians." All men know *Gibbon* was an infidel, and that he silently sneers at that superiority of morals in Christians which historical verity compels him to confess; in order to avoid a more serious-logical necessity, the admission of miraculous power to account for the rapid extension of Christianity. I put these testimonies of Julian, the apostate, *Gibbon*, the infidel historian, and Lactantius, the heathen philosopher, over against the foul and malevolent slanders of Colonel Ingersoll, that Christians are wicked and mean in proportion to their faith. His words are an insult to the living, and an aspersion on the dead. Take the great names of the past in the various spheres of life, poets, scholars, scientists, orators, and statesmen; nor will I except divines, for no sphere of life has contributed more great names to the service of *science*, *learning*, and *philosophy* than that of the ministerial *profession*. In the *dark ages of the world* nearly all the light of learning that was in it was preserved by the *clergy*; as the very name *clericus* implies. They kept the light of knowledge from utter extinction, and modern times owe them a vast debt of gratitude.

As long as six hundred years ago, *Roger Bacon*, a Monk, "The Wonderful Doctor," a great student in Chemistry and *Physics*, indicated the use of gunpowder, in *war*, the cutting and shaping *glasses* into such uses, that out of those suggestions have grown both the *telescope* and *microscope*; revealing the great and little worlds of science. He also conceived the steamship and the locomotive; and spoke of the time when great

vessels, of incredible swiftness, would be guided by one man, and carriages, without horses, move rapidly over *space*. True he was misunderstood, and came near being treated as a magician. Mr. Ingersoll speaks of certain great souls who were willing to die for the truth of their convictions. Who were the great souls in modern times who did die to resist superstitions, and throw open the portals of knowledge? Who were *Huss*, and *Cranmer*, *Ridley* and *Latimer*, *Hooper*, *Philpott* and *John Rodgers*? Were they apostles of unbelieving reason, of infidel *science*, or were they meek disciples of Jesus, and earnest believers in the Bible?

But we come to the men of science and learning, whose names are high on the roll of the world's fame. Were they believers or *unbelievers*? Religious or irreligious men? Mr. Ingersoll makes quite a parade of having no religion; yet he is willing to do everybody's thinking and talking. Well, I suppose that is because he has so nearly that "bushel of brains" more and better than the men of religion *have*. Fortunate man! With whom can we compare him? Not with Socrates, for he was deeply religious. He said to his countrymen: "Athenians, you must wait till a personage appears to teach you how you ought to conduct yourselves towards God and man." When asked who that should be, he said: "It is He who now takes care of you, and is concerned for you." *Poor Socrates!* He had not brains enough; for Mr. Ingersoll says: — "It is all a question of *brains*." Then, again, Aristotle—a man having some little prominence in the learning of the world—said: "I have entered the world in sin, I have lived in ignorance, I die in perturbation. Cause of causes pity me!" Sad Aristotle! *Lack of brains!* Religion and the Bible have in poetry their *Dante*, *Spencer*, *Tasso*, *Watts*, *Milton*, *Cowper*, and *Shakspeare*. *Has* the cold negative creed of unbelief ever produced a *Handel*, a *Hayden*, a *Mozart*? In the field of general literature, Christianity has its Samuel Johnson, Sir William Jones. In metaphysics, Sir Thomas Brown, Hamilton, Read, Locke. In philosophy and science, Lord Bacon, Newton, Boyle, Leibnitz, Humphrey Davy, Dugald Stewart, Herschel, Curvier, Faraday, with a host of others. In art and architecture, we have Sir Christopher Wren, *Raphael*, Reynolds, West, *Michael Angelo*, *Benvenuti Cellini*, Canova, and Thorvaldsen.

In political science and statesmanship has unbelief any such men as Grotius, Seldon, Montesquieu, Ralieggh, Burke, William Pitt, George Washington, Henry Clay, Daniel Webster? In the law, belief has her Blackstone, her Hale, Somers, Mansfield, a Marshall, Story, Kent,

Chase, and of your own State, Sharswood and Chief Justice William Allen. In medicine, Harvey, Sydenham, Boerhave, Gregory, Goode, Cooper, and *Rush*. Thus every department of science and learning marshals her *greatest* sons to refute the infamous assertion that faith in the Bible makes men narrow, *mean*, and *wicked*. Lord Bacon, alone, has done more to enfranchise mind, to quicken intellectual development, than all the thinkers in the field of unbelieving reason, for the last three hundred years put together. He broke the fetters which the school-men had bound around the limbs of science, gave her freedom of movement, taught her the use of hitherto unknown powers, and started her upon the new era of inductive investigation. But Sir Francis Bacon was a firm believer in the *Bible*. Sir Isaac Newton, the author of the *Principia* and the discoverer of the law of gravitation, never passed a day without reading some portion of the Bible; and has left upon record this testimony: "I count the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history, whatever." John Locke, the man who first applied Bacon's canons of philosophy to the science of mind, was a devout believer, and testifies thus: "The Scriptures have *God* for their author, eternity for their object; and truth, without mixture of error, for their subject matter." The first man of his day, among modern scholars, was Sir Wm. Jones, an accomplished jurist and ripe scholar in the law and literature of England. He became, also, the first Oriental scholar of his age—master of Indian, Persian, and Arabian *learning*. He says that "the Scriptures contain, *outside* of their divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books that were ever composed in any age or idiom."

Sir William Jones was a devout Christian, a deep and true worshipper at the Church's altars. One of the last gems from his pen is in the lines:

"Before thy mystic altar, heavenly truth,
I kneel in manhood, as I knelt in youth;
There let me kneel till this dull form decays,
And life's last shade be brightened by thy ray;
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."

I might increase these examples "*ad infinitum*," but time will not suffice. To call these men ignorant, mean, and wicked is absurd, an insult to humanity, proving that he who makes such an insinuation is more ignorant and self-conceited than anything *else*.

Instead of being the enemy of progress, the Bible and Christianity have been its heralds. She has been in the van, opening the way, and supplying the means. Christian missionaries, within twelve hundred years, have converted and civilized the Franks, the Goths, the Russians, and the Teutonic nations. Letters, laws, science, and the arts have always followed; never preceded; the Christian missionary. In no case can science point to a people in Europe, Asia, or Africa, or even the isles of the sea, who have been lifted from barbarism to civilization, and say: "That's my work; I found that people savages, and, apart from Christian teachers or faith, I have refined them." No, sirs, science has won no such triumphs. Religion has led the van, and, great as are the Christian *scholars* and *philosophers*, Bacon, Locke, Newton, and others, the Christian missionaries and martyrs were before them. There is but one nation upon the earth in which the experiment of unbelieving reason has been fairly tried; yet there is one, France is the example, a field where infidel reason had her sway, sweeping the Christian religion from the arena as a ruling power, and using all the instruments and forces of the government for her own *purposes*. What was the result of this experiment? Let history answer. For some years *before* the French Revolution, a class of men, calling themselves philosophers, were employed in uprooting the Christian religion, the idea of *God*, the doctrines of personal responsibility, and a future life from the mental soil of *France*. They succeeded by persuading the poor people that all the evils they suffered, under a tyrannical government, and a corrupt priesthood, were to be laid at the door of the Bible and the Christian religion. They succeeded well. The legislative body decreed the abolition of Christianity; decreed "no more altars;" "no more priests;" no other *God*, but the God of Nature. They enthroned a beautiful young woman, as the Goddess of Truth and Reason, and held a festival to her honor in the church of *Notre Dame*. The Lord's day was abolished; all worship suspended and made a criminal offense, and death was voted to be an eternal sleep. Reason was then regnant; infidel philosophy reached her ideal; the ground was cleared, and with nothing to hinder for some years she wrought her will upon the wretched people of *France*. The result demonstrated how beneficent is the state of a nation without *God*, and without hope. Their madness and spite knew no bounds. Even, if believing that the Gospel is not true, any rational, humane man, would think of it with sorrow, more than any other feeling, because it touches the dearest, tenderest feelings and hopes of the human heart. But Voltaire, the high priest of that

reign of reason, usually spoke of Christ with the exclamation: "*Crush the wretch!*" He *boasted* that it took twelve men to write up Christianity, but he would *show* the world that one man could write it *down*.

In the same spirit the rulers of France sought to wipe out every vestige of the Christian religion by changing the calendar. They gave names to the days from the productions of *agriculture*, and names of animals. The apple, the olive, the ox, and horse, all did service here; but the twenty-fifth of December, the festival of our Lord's nativity, they called "the day of the Dog." Such were the depths of blasphemous indecency to which an infidel reason could drive the rulers of the French nation. This was a good training for those scenes of horror, which deluged the land with blood; and in the name of reason and liberty, perpetrated crimes too awful for the light of the sun. We do not think for a moment that Mr. Ingersoll, and others of his way of thinking, have any sympathy with such monstrosities. I believe they abhor them from their souls, but we *think*, and *know*, that the prevalence of the principles they advocate would beget like fruits in all lands. Why, in the late civil war between the States, were there no such cruelties as those of the French Revolution? Because the American people, *North* and *South*, with all their faults, are a more Christian people than the French—more under the influence of the Bible. True, the revolution in France was a struggle for liberty. Despotism and superstition had long pressed the French people to the earth, but when opportunity came to assert their manhood and its rights, instead of a calm and manly resistance, under the guidance of an insane infidelity, they committed orgies, in the name of liberty, which drove the nation back under the shelter of despotism. Shall we, who love liberty, and know her to be the gift of *God*, and the outgrowth of the teachings of *Christ*, join with despots to put her down, because such crimes were done in her name? As reasonably do so as for Mr. Ingersoll to talk of "*rack, thumb-screw*," and other instruments of torture, as though they were never used, but in the name of religion.

No man living can put his finger upon a word of Christ's, or a line in the New Testament, which inculcates cruelty or persecution. If so, I yield all my argument. But more, Jesus Christ taught the universal Brotherhood of man, as against all limits of race or creed, in the parable of the Good Samaritan. He rebuked the temper of persecution in His own apostles, James and John, "Ye know not what spirit ye are of." Christ's life and words, and those of His apostles, teach us His religion, and when any man says that (the Christian) religion teaches meanness

or cruelty, he is ignorant or malevolent. We are told that the Bible supports slavery, and the question is put: "Did the church abolish slavery?" He says "no." Who commenced it? I answer *Moses first*, in forbidding the permanent enslavement of a Hebrew, on the ground of brotherhood; and afterwards the Gospel, in showing that Brotherhood in Christ, is as broad as the humanity in which Christ became Incarnate, and for which He died. The Christian church began to liberate and ransom Christian slaves from her first days; often giving her gold and silver communion plate for their *ransom*.

In modern times an impetus was given to this work by the burning zeal of such Christian men as *Wilberforce, Clarkson, Sharp*, and the elder *Macauley*, such statesman as *Pitt* and *Burke*. All honor to the men who labored in that work in this land. I yield to no man living in my admiration for that grand man, *Abraham Lincoln*. No man shed bitterer tears than I for his damnable taking off. But Abraham Lincoln's character was not grand because he hated Christianity. Nor has there ever been a grand, simple, gentle soul, that did. But neither Clarkson nor Wilberforce, Phillips, Greeley, or Lincoln, would ever have opposed human slavery, had not the Christian religion brought out the doctrine of the Brotherhood of man; and, little by little, wrought that idea into modern civilization. In confirmation of this, I assert that in all lands whose civilization is not Christian, slavery is the rule to-day; while in Christian lands it is the exception. Will our apostles of reason explain this?

Again, Mr. Ingersoll has some very beautiful words about women—the beauty of marriage, the happiness of home. * * * God forbid that we say a word to the contrary. But we do ask, What gives woman the high place she holds in man's respect and love? What makes the relation of wife a tender, sacred thing? I answer, Christian teaching and Christian law. Was ever woman honored, was ever marriage sacred among any people, Greek, Roman, or Barbarian, as among Christians? No. Why is it that in nearly every land, outside of Christendom, polygamy is, to-day, the rule? Aye, more than all this, why is any considerable degree of refinement and civilization limited to Christendom? The reason is plain. Christianity alone can beget and sustain it. Where are those scientific Moors, whom Mr. Ingersoll tells us, forced science into the brain of Europe at the point of the lance? But where *are* they and their civilization? Why, with all the dwarfing, degrading influences of faith in the Bible and Christianity, is

Europe high in science and culture, nearly all her great capitals having splendid colleges and universities, while the *Moors* and Arabians, once the masters of nearly all science and learning, are an ignorant and debased race? They once had the science and the learning, *but* had no Bible, and no Christ. Where are their colleges and universities? Echo says, where? Colleges and universities abound in *Christendom*, but who *founded* them? Not infidels. Beginning with the University of Paris, founded by Charlemagne, down to the present time, Cambridge, Oxford, Edinburg, Glasgow, Dublin, Leipsic, Leyden, *Utrecht*, Jena, Tübingen, and others in Europe, every one had a Christian foundation. In our own land, Harvard, *Yale*, *Dartmouth*, *Princeton*, *Trinity*, *Union*, *Nassau*, *Columbia*, and many others, the glory of our Land, the founders were Christians, of a *firm faith*, who knew that human learning and the Bible support each other. The greatest progress in literature, science, and art has been made within the last hundred years, and within this period the Holy Scriptures have been more widely *disseminated*, and more read and studied than ever before.

Mr. Ingersoll says: "Very few people do read it now." What a fond delusion wraps this dreamer round! Never, in the history of the world, were there as many Bibles printed and read as now. Not read, only, but studied. An eminent divine says: "Our age is the brightest Bible day the world has ever seen." "At no previous time has the Holy Book gone abroad so speedily, as on the wings of the wind. And within the last fifty years the labors of travelers and scholars have done more to clear up some of the objections from history and science against it, than ever before." The interest in the Divine Word keeps pace with the quickening and advancing intellect of man, while a deeper science and more profound learning confirm its mission from *God*. Strange, indeed, but no less strange than true, that this age of the greatest intellectual development is the age in which the Bible enters more largely than ever into the thoughts of truly great and learned men. Temporary aberrations there are, when men of learning, forgetting that man's nature is complex, and that the spiritual is as real as the physical, treat him as merely a physical being; but, on the whole, the wondrous development of mind in our day is *found* where the Bible is *found*, and nowhere else. China and Africa are as old as Europe and America, but the Bible is not there, and they are degraded. But we *have* it, in our secret chambers, in our families, schools, and colleges. Old and young read it.

Rich and poor alike study it, and draw from it lessons of duty and comfort for guidance in life, and hope in *death*.

Much of what unbelievers say against the Bible and Christianity results from not distinguishing between the real doctrines of the Christian religion, and superstitions, and abuses, from false interpretations, which have grown up around it. For these it is not any more responsible than is true freedom of thought and action for licentiousness in speech or conduct. Many of you, perhaps, remember Madame Roland's sad exclamation when on her way to the guillotine. She saw a statue of liberty near by, and said: "O, Liberty! What crimes are perpetrated in thy *name*!" Even so may every enlightened Christian say of all persecution: "O, Christianity! What crimes are done in thy name!!"

One other view may be taken of this question. We propose to call no man a "fool" or "blasphemer." But, when the men of reason become personal, they must expect to be met on their own ground. No system can fairly be judged by its failures, but by its successes; and these, compared with what other systems can do. Therefore, the Bible and Christianity on the one hand, and infidel reason on the other, are to be judged by the utterances and lives of the representative men and women, these highest types of the respective systems. We have the teachings of Christ, the Master, with His life and those of His *Apostles*. Take these on the one side, and then the great masters of unbelief on the *other*. Judge both by their utterances and lives, and then draw your inferences. From the Lord of Christians and His disciples, come about all the light and sweetness there is in this world. But who and what were the great masters of modern unbelief? First in prominence is *Voltaire*. Mr. Ingersoll says: "I thank Voltaire, that great man, who, for half a century, was the intellectual monarch of Europe, and from his throne, at the foot of the Alps, pointed the finger of scorn at every hypocrite in Europe." Magnificently rounded period!! More could not have been said had Voltaire been the Saviour of a nation. But, who and what was *Voltaire*? He was the head of a society composed of *himself*, De Alambert, *Diderot*, and Frederick, King of *Prussia*, calling themselves *Philosophists*, whose professed object was to confound the wretch, as they called Jesus Christ. Their secret watchword was, "Crush the wretch." From their works these propositions may be extracted: "The universal *cause*, that God of the philosophers, of the Jews, and the Christians is but a chimera, a phantom. The phenomena of nature prove the existence of a God to only a few prepossessed men; so far from bespeaking a God, they are but

the necessary effects of matter prodigiously diversified." "It is more easy to admit of a two-fold God, with Manes, than of the God of Christianity." "We cannot know whether a God exists, or whether there is the smallest difference between good or evil, vice and virtue. Nothing can be more absurd than to believe the soul a spiritual being. All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary and dependent on custom."

"The command to love one's parents is more the work of education than of nature." "Modesty is only an invention of refined voluptuousness." "The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." Voltaire lived for fifteen years with the *wife* of the Duke du *Chetelet*, a woman of splendid culture, like himself, who at the end of that time left him for another man. Yet this is the man who is lauded as the King of *Men*. But Voltaire stands not alone in this respect. Did time permit, I *would* quote from the writings of Lord *Herbert*, Hobbes, Hume, and Bolingbroke, to show that they scoffed at morality, and especially that both Hume and Voltaire advocated *Adultery*. Bolingbroke, says: "Modesty proceeds from vanity, and polygamy is the law of nature." "Rosseau," most brilliant of all that clan, confesses himself a thief, a liar, and profligate *debauchee*, but says it was right to be all these, for "I have only to consult myself what I do. All that I feel to be right, is *right*." Even Mr. Ingersoll admits that if he were in a certain proximity to a "thumb-screw," he would subscribe to "one God, or a million, one hell, or a billion." He tells people that liberty is a great thing, and manly independence in speaking one's thoughts openly, honestly, splendid; but if there is any danger of affecting one's support by such a course, don't do it. "Keep it to yourself, go to church with them, and say amen in as near the right place as you can." (*Vide Intel. Dev.*, page 4.) What is hypocrisy but pretending, from interest, to believe and be what you are not? He commends Voltaire's scorn of hypocrites; and advises men who have not courage and manly honesty to avow their disbelief and suffer for it, if necessary, to practice *lying hypocrisy*. Splendid genius! Miracle of consistency!! There is just one mitigation of this atrocious necessity for hypocrisy in these poor fellows. They are to have the consolation that their views are not to be silent. Mr. Ingersoll says: "I will do your talking for you." The poor oppressed fellows have nothing to do but to lie, and the man with a bushel

of brains will talk for them, at the rate of a couple of hundred dollars a night. Rare charity!!

And now, ladies and gentlemen, if I have not already wearied you, I have one more point to which I would briefly advert. I have glanced at the leading champions of unbelief, noticed their immoral tenets, not as charged by enemies, but as apparent from their tongues and pens, from their lips and lives. I now assert, without the fear of successful contradiction, that these principles of unbelief diffused among the masses, would sap the foundation of society, destroy the moral force of all government, and carry down marriage, home, property, and personal safety in one common ruin.

I assert, and stand prepared to prove, that most of the men who talk and write against the Bible are not fair and honest disputants, that in respect to the matters of which they write and talk they are mainly ignorant. Because a man can write like Macauley, or speak with magnetic power like Henry Clay, it does not follow that he can lecture on astronomy, or demonstrate anatomy; special learning is necessary; and no man is qualified to deny the truth of the Bible until he has studied the Bible itself, and all the evidence upon which it *rests*. Is this position not right? What would Voltaire, Hume, or Gibbon have said to any man who pronounced either of their histories a mass of absurdities, but, at the same time, confessed that he never read the work. They would have scorned to notice him.

Doctor Sam Johnson, no small name in English literature, testifies that Hume admitted that he never read, even the New Testament, with attention. Gibbon confessed that the sum of his critical reading, when making up his mind finally, respecting the truth of the Scripture, embraced only the Gospel of St. John, and one chapter of St. Luke. Sir *Isaac Newton* said to Halley, a fellow astronomer, who uttered some infidel thought about the Bible in his presence: "Sir, you have never studied these subjects, and I have. Don't disgrace yourself as a philosopher, by presuming to judge on questions which you have never examined."

When Doctor Franklin was at the French Capital, as American Minister, he was invited to a company where he was surrounded with a coterie of infidels, who, according to the fashion of the time, sneered at the Bible. Franklin was silent. They appealed to him, as a man of great wisdom, whether the Bible is not utterly devoid of literary merit. He said his mind had been running upon a book of rare excellence, he

had just bought at one of the Paris bookstores, and, if they had no objection, he would read them a passage, which they might compare with the Bible. All urged him to proceed. He gravely began: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. His brightness was as the light. He had horns coming out of His hands, and there was the hiding of His power. He stood and measured the earth. He beheld and drove asunder the nations. The everlasting mountains were scattered; the perpetual hills did bow. His ways are everlasting." All listened; all admired; all pronounced it superior to anything they ever heard, and asked what was the book, and if those sentences were a specimen of the rest. "Yes," said Franklin, quietly; "Plenty like it. It is only your good-for-nothing Bible. I have read you a passage from Habakuk."

Voltaire made himself merry over the story of the *Golden Calf*, and said it was fabulous on the ground that gold could not be reduced to powder, in order to mix with water that the people might drink it, as the Bible asserted. With the inimitable assurance which characterizes the whole brood of unbelief, Voltaire sneered at the *story*. He was confuted and rendered ridiculous by the letters of some learned Jews of Amsterdam, who proved by chemical experiment that gold is soluble. They called Voltaire's attention to a book then in the Academy of Sciences, in Paris, called "Origin of Sciences, Laws, and Arts," in which the chemical operation of rendering gold soluble was shown to be entirely familiar in Egypt, at the time of Moses. *Vide Letters of Jews*, 76, 77. They also convict Voltaire of contradictory statements as to the time of the introduction of alphabetical writing. *Vide Letters of Certain Jews* pages 69, 70, 71.

Even our friend Ingersoll talks quite learnedly about another *book*, written, as he says, some four thousand years before the Bible, containing what he thinks a prettier account of the creation of *Adami* and *Heva*. Even if this were true, it would not invalidate the Bible history. There might be five hundred unofficial accounts of a battle, take Gettysburg for instance, written from common rumor, and all of them before General Meade's official account, they would not invalidate his official account which came after. So of the Mosaic record. But Professor Max Muller, one of the greatest living scholars in the literature of *India*, tell us that the oldest Brahminical books were composed between twelve and fifteen years hundred before the Christian *era*. In a lecture on the

Vedas, at Leeds, England, of the sacred books of the Bramins, the Professor says: "It is difficult to settle whether the Veda is the oldest of books, and whether some of the portions of the Old Testament may not be traced back to the same, or even an earlier date than the oldest hymns of the *Veda*."

The last edition of the Encyclopædia Britannica, under article Adam, has the following: "In Conetie's Bertrage, the Indian Ezour Vedom is quoted, in which the first man is called Adimo, but the Ezour Vedom is a spurious Veda, though it mentions Adimo, (which is simply the *first*.) The genuine Indian mythology recognizes no such name of the first man."

And now, ladies and gentlemen, time warns me to a conclusion. Excuse me if I have detained you too long. I have presumed upon your great interest in the theme, even if not treated with the highest art. The field is wide, and I have only gleaned a few things here and there, to try and show you that your faith rests on a broad and solid foundation, which no shallow science, falsely so called, nor superficial learning, can shake. I have shown you that the faith of the Christian, the love of the Bible, and modern civilization are co-extensive. That in lands where the Bible is not, science and any high degree of civilization have but small place. I have also made clear that the greatest quickening of the human intellect, and its vast progress, have been within the last century, in which the *printing, study*, and wide dissemination of the Christian Scriptures have been as great as in any five hundred previous years. Have I not, also, proved that the men of learning and science, in a vast majority, have been Christian, and that nearly all the great schools and colleges in the world have a Christian foundation? Enough, then. We stand by the *Bible* and the Faith. They are *to-day*, and ever will be, the hope of the ages. Voltaire is gone. He did not write down *Christianity*. He that sitteth in the heavens laughed at his puny threat, and turned his counsels to foolishness. So will it be unto the end. The growth of true science will confirm the scripture, as time rolls on. Believers will still hope in *God*, and look for eternal life in *Jesus Christ*.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

THE BIBLE AND INFIDELITY.

A LECTURE

DELIVERED IN THE

OPERA HOUSE, HARRISBURG,

ON

THE POPULAR OBJECTIONS TO THE BIBLE AND CHRISTIANITY,

PARTICULARLY THOSE OF

COL. R. G. INGERSOLL,

BY REV. B. F. BROWN.

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